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FOR

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JOHN LILLIE, EDITOR.

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THE JEWISH CHRONICLE.

THIS monthly Periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, as well as of meliorating their temporal condition, together with the discussion of prophecy, bearing on their history and prospects.—In the department of unfulfilled prophecy, the Board allows of the statement and defense of the different views entertained in the Christian Church, but assumes no responsibility for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New York, in pamphlet form of 32 pages, 8vo., at \$1 per annum, *payable in advance*.

—E—

The Herschell Female Branch Society will hold their regular meetings on the first Wednesday of the following months—January, April, July, and October—at 3 P. M., at the house of the Missionary, Rev. John Neander, 165 Bowery, N. Y.

—E—

Prayer for Israel.—A Prayer-meeting for Israel is held every Thursday evening, at 7½ P. M., at the house of the Missionary, Rev. J. Neander, 165 Bowery, N. Y.

—E—

Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New York, in the year eighteen hundred and twenty, the sum of _____ to be applied to the charitable uses and purposes of said Society, and under its direction.

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For the Jewish Chronicle.

JOHN THE BAPTIST.

MATT. XI. 14.

No. XVI.

IN the last essay some observations were submitted to the reader upon our Lord's declaration that Elias had come already; (recorded in Matt. xvii. 10-12, and Mark ix. 11.) The reader has no doubt observed that it was made in private, to three only of the disciples, and after the decease of John. The declaration we are now to consider was made in public to the multitudes, and during John's imprisonment. This difference of circumstances it is important to notice.

At the time of the transfiguration the rejection of John had been actually consummated by his death. It was no longer possible for the people to receive him, even had they been disposed to do so, unless God would raise him from the dead, and send him to them again. If we consider, then, that the issue of John's ministry was inseparably connected with that of the ministry of the Lord Jesus, as was stated in the last essay, the death of John formed an epoch in the period of the nation's trial. Virtually, their trial was over; for, to a human eye, enlightened to discern John's official relations to the Lord, it must have been apparent, that the nation would also, in like manner, reject the Lord Jesus. (Matt. xvii. 12.)

This remark will help us to explain some parts of our Lord's conduct, which

are not generally noticed. It was not till *after* the death of John, that the Lord began to teach his disciples the mystery of his own death. Indeed, it was not till after John's death that Peter was taught the mystery of the Lord's person, by the revelation of the Father. (Comp. Matt. xiv. 10, with xvi. 14, 17, 21; Mark vi. 27, with viii. 31.) It was after the death of John, that our Lord began to exhibit in private to his disciples, and sometimes only to a part of them, some of his most stupendous miracles, in order to prepare them, as eye-witnesses of his power and glory, to be his ministers in a new dispensation.* Matt. xiv. and xvii.

It is remarkable, too, that this Evangelist, according to the most accurate Harmonists, follows the order of time in the narration of events, after recording the death of John, in the 14th chapter. He therefore appears to have considered the death of John in the light suggested, and to have composed his Gospel in two parts, upon the principles stated in the tenth of these essays. The reader will

* The transfiguration occurred just one week after the Lord first spoke to his disciples plainly of his approaching death. (Matt. xvi. 21, to xvii. 1, 2; Mark. viii. 31, to ix. 1, 2; Luke ix. 22-29.) So repugnant was this disclosure to their feelings, and to their idea of Messiah's glory and kingdom, that he took occasion in this way to teach three of their number the glory of his person, so as to remove all possible doubts of his true character. This, at least, may have been one of the motives of the transaction.

give such weight to this conjecture as he thinks it deserves. I will only say, it strikes me as confirmatory of the suggestion made in the essay just referred to, and worthy of some consideration.

The imprisonment of John, also, is a circumstance worthy of notice. Why, it may be asked, was not John suddenly cut off, as our Lord was, when his work of baptizing and preaching was done? What purpose did his imprisonment serve? Was it for John's own sake that he was preserved? Or shall we say it so happened without any particular reason? Shall we not rather say, nothing happened to this most remarkable person without the divine appointment, or without a view to some divine purpose? Conceived by a miracle, he went from the cradle to the solitude of the desert. From the desert he went to assume his public functions, (Luke i. 80.) These were terminated by his imprisonment, and that again was ended by his death. Why, then, was he not put to death immediately on his imprisonment, when that Mighty One, whom he preceded, was ready to assume publicly his functions as a preacher of the kingdom come nigh?

Perhaps we cannot answer this question, and perhaps the reader will think it the suggestion of unprofitable curiosity; yet it seems to me, the true answer was hinted at in the last essay. The ministry of John and the personal ministry of our Lord among the Jews tended to one and the same end. The nation was to be tried by the joint effect of both. The testimony of John was designed to prepare the way for the reception of the Lord Jesus. And John's testimony was to be enhanced and enforced by the miracles and testimony of the Lord Jesus. With a view, therefore, to give the Jews the benefit of the accumulated testimony of both, *at a time when both were in their midst, and might be received by the people*, John was preserved awhile in prison, to await, as it were, the influence on the public

mind of the miracles and testimony of the Lord Jesus in his favor, as if the Lord Jehovah had said: "Possibly this people will receive John, when they shall see the wonderful works of that Mighty One whose presence he proclaimed; and though they have allowed Herod to imprison him, Herod's hand shall be stayed until the trial is made." (Luke xiii. 8; Matt. xxi. 37.) Perhaps the reader will dissent from this suggestion; still he must at least concede, that, in point of fact, John was spared until the power of miracles to convince had been tried on the people. And now I crave the careful and candid attention of the reader to the application of the hypothesis. If it affords the means of a clear and satisfactory solution of the difficult matters contained in this eleventh chapter of Matthew, the reader will not, I trust, hastily discard it.

John, then, having been some time in prison, and the truth of his testimony having been sufficiently confirmed by the miracles of the Lord Jesus, (John x. 41,) *was moved by the Holy Spirit* to send two of his disciples to Jesus with this question, "Art thou he that should come, or do we look for another?" (Matt. xi. 2, 3),—a most remarkable question for John to put, when we consider what had transpired at the Lord's baptism (Matt. iii. 14; John i. 33, 34.) This question was sent publicly, and it was put to him when he was surrounded by multitudes; (Luke ix. 21, 24; Matt. xi. 7.) The people knew, by this significant intimation, that Jesus was that Mighty One of whom John had previously testified in general terms. It was, in fact, the last public act, and most explicit public testimony of John, to the Messiahship of the Lord Jesus. The chief intention, however, of the transaction, was, as I apprehend, that John, in return, might receive the testimony of the Lord Jesus to his own character and office, and that the Lord might connect with it the formal offer of John to the people for their acceptance. The tes-

timony was most clear and explicit as to John's exalted character. He declared expressly that John was a prophet, and more than an ordinary prophet—a prophet even whose mission was the subject of prophecy, having authority to preach a new dispensation. Virtually he declared that neither Enoch, nor Noah, nor Abraham, nor Moses, nor David, nor Elijah the prophet, was in any respect greater than John. To which he added a formal tender of John to their acceptance: “And if ye will receive”—not *it*, but *him*—“he is Elias who was (or, as it should be rendered, *is*) to come.” As if he had said: “Although your rulers have set John at nought, and you have allowed Herod, by connivance of the priests and Pharisees and Scribes, to cast him into prison, yet he has been preserved until now, that you might have the evidence of his mission enhanced by my testimony to his authority, doctrine, and exalted character, and also by my works. If ye will receive him, it is not too late. Receive him now, in the spirit of his mission, and he shall be to you Elias, (or in the place of Elias,) whom you expect as yet to come, and with him you shall receive all the blessings of that kingdom which Elias shall forerun.”*

* Lightfoot supposes John began to preach in the year of Christ 29, about Easter; that about six months afterwards he baptized the Lord Jesus, that is, about the time of the feast of tabernacles; that he continued to preach about twelve months longer, making, in all, about a year and a half. (Harm. §46.) After that he was cast into prison, (§15,) where he continued about eighteen months, (§46.) About seven or eight months after his imprisonment began, the same author supposes John sent the message above mentioned to Jesus, (§31.) According to this computation, then, our Lord had been preaching and working miracles seven or eight months when John sent to him, and continued afterwards to do so ten or eleven months longer, before John was beheaded, during all which time, this offer of John by the Lord to the people con-

Such, then, I submit, is the scope and purpose of the first fifteen verses of this (11th) chapter of Matthew. But to enter into the force of the words, as thus explained, the reader must remember that the Jews believed Elijah's mission would be speedily followed by the Advent of Messiah, and the establishment of his kingdom over them, in all the glory of the Covenant; (Mal. iv. 5, 6; Jer. xxiii. 5, 6; Is. ix. 6, 7; xi. 1, 10; xii. 1, 6; Ezek. xxxiv. 23, 24.) In this expectation they were warranted by their own scriptures; (Matt. xvii. 11; Mark ix. 12. See Acts iii. 21.) By pledging it, therefore, to the people, that John should be to them Elias, (or as Elias, or in the place of Elias,) if they would but receive him in the spirit of his mission, our Lord virtually offered to bestow on them the blessings of his own kingdom; and the reason is, that such a reception of John would have carried with it his own reception by them, with the obedience of faith. As if he had said: “If ye will receive John, ye will receive me; and if ye will receive me, I will gather you and your children with the most affectionate care;” (Matt. xxiii. 37; Luke xiii. 34.) I will not only prevent all future desolations, (Luke xix. 41–44,) but I will restore the fallen tabernacle of David; (Amos ix. 11–15,) I will subdue all your enemies, and restore the kingdom to you, and your time shall endure for ever; (Ps. lxxxi. 13–16; Acts i. 6.) You shall be to me a peculiar treasure above all people—a kingdom of priests—a holy nation, (Ex. xix. 5.) Each of you shall be exalted to a greater dignity than John possesses, though John is inferior to none that has ever been born of women;” (Matt. xi. 11.) All this, I say, was involved in the offer or tender of John to

continued as it were to speak to them. It was a *locus penitentiae*, in respect to their neglect and treatment of John. After that John was removed, and our Lord began a special course of instruction to his disciples, with the view above suggested.

them, *as Elias*, because these are the blessings which God has promised to bestow on them, when he shall send Elijah the prophet to them, in the energies of his own Almighty Spirit, which shall subdue the most obdurate of that people to his will.

The reader perceives now, I trust, the idea which I wish to unfold. It was not our Lord's object in these words, (Matt. xi. 14.) to affirm that John was Elias, for he was not, (John i. 21;) nor was it his object to affirm that the mission of John was the fulfilment of the promise, (Mal. iv. 5,) to send Elijah—for he afterwards told three of his disciples that Elijah was still to come, (Matt. xvii. 11;) but his object was to make a formal and renewed tender of John to the people for their acceptance, and to enforce that tender by connecting with their acceptance of John the blessings of Messiah's kingdom. The offer was made by way of test or trial, in a way suited to the popular apprehension, in order to show, by their rejection of it, the insufficiency of any, even the highest, motives the scriptures furnish, backed by all the evidence which the people had of John's authority, enhanced by the express testimony of the Lord Jesus himself, and even the evidence of his miracles, to induce that people to receive John in the spirit of his mission, or to give that assent of the heart to his testimony, which was indispensable to prepare them for the hearty reception of the Lord Jesus.

The Lord knew full well what the result would be, yet it seemed not the less proper to the divine wisdom that the test should be applied, for the Jews were then the subjects of law, and the law assumed that they were capable of performing its requirements, (Ex. xix. 5;) yet had they been really holy, and therefore *really capable* of fulfilling the law, Elijah would have been sent, (as we may believe,) and not John. But because there was no salvation for them but by grace, John was raised up

and sent to them in the place of Elias, to perform, in the spirit and power of Elias, the office of Elias under the law, that through his rejection, and the rejection of the Lord Jesus, it might become possible for God, consistently with his own holiness, to give them the grace to receive the true Elias, when he should be sent to them, and so become prepared to receive Messiah at his second coming in his kingdom. In dealing with that people, God regarded them as the subjects of law, and accountable to him as moral agents. At the same time he regarded them, as they truly were, the subjects of a hopeless depravity, and helpless in themselves. According to this double aspect, he laid the scheme of two advents of Messiah, and two fore-runners; yet so, that the purposes of law should not be interfered with by the purposes of grace. Wonderful scheme! wonderful in the developments of the past, and in the yet greater wonders hereafter to be revealed! We Christians are prone to say, How blind these Jews were! and indeed they were blind. But then, again, we are prone to think what a flood of light we have, and how clearly we see. All mysteries are now resolved. The future, at least as to its general outlines, is almost, if not quite, as clear as the past! Here lies our mistake, and our danger. The onward steppings of the Almighty, as he rolls on and brings in one dispensation (see Eph. ii. 7, *original*,) after another, will always take men—even his children—by surprise, and He will teach those who see those changes how little they know beforehand of his designs. A few words of criticism now upon the common interpretation of this verse, and then I close this essay.

It is remarkable, if our Lord intended to say that John was Elijah, and that John's mission fulfilled Mal. iv. 5, 6, that he did not cite that prophecy, as well as Mal. iii. 1, and expressly affirm that *both were written* of John, (Matt. xi. 10.) It is remarkable, too, that he should add to his assertion "that John

was Elias," words which implied a mystery in the matter, which he did not intend to explain—"He that hath ears to hear," &c., (vs. 15.) If John really was Elias, why did he put the matter to them hypothetically—"If ye will receive, he is Elias." If John really was Elias, he could not be any other person than Elias, whether they received him or not. We cannot conceive of a hypothetical identity of persons. By supplying the word *it*, however, or *my words*, and understanding the word, $\delta\epsilon\chi\epsilon\sigma\theta\alpha\iota$, translated *receive*, in the sense of $\pi\epsilon\iota\theta\epsilon\sigma\theta\alpha\iota$, *believe*, critics suppose they avoid the difficulty. The meaning then is, "If ye will receive my words, (or believe me,) John is Elias." Still the hypothesis remains, and John either was or was not Elias, whether the people believed him or not. But I submit to the reader that it was not the manner of our Lord, who taught as one having authority, (Matt. vii. 29,) to suspend the truth of his words on the willingness of the people to believe him. Besides this sense of the word $\delta\epsilon\chi\epsilon\sigma\theta\alpha\iota$ is unusual. The other is the sense in which it is commonly used—(Matt. x. 14, 40, 41; xviii. 5; Luke viii. 13; John iv. 45; Acts viii. 14; xi. 1; xvii. 11; xxi. 17; Gal. iv. 14; 1 Thess. i. 6; ii. 13; Heb. xi. 31. See Schmidt's Concordance.) Neither the Vulgate nor Syriac version supplies the ellipsis in this way, or indeed at all. Again, this interpretation makes it necessary to translate $\acute{o}\ \mu\epsilon\lambda\lambda\omega\nu$ (*future erat*) as a future participle, whereas it is the present participle of a verb, whose signification is, *to be hereafter*.* At any rate, the word may be rendered, *who is for to come*, which is consistent with the sense I have put on the verse, but inconsistent with the theory of those who hold that John's mission fulfilled the prophecy of the mission of Elijah.

* It is hardly necessary to cite authority for a matter of mere grammar; but the reader, if a novice, may open to the word $\mu\epsilon\lambda\lambda\omega\nu$, in Dawson's Parsing Lex. N. T.

I have not space, however, to enter at length into an examination of the grounds of the common interpretation. I rely, rather, upon the reasons I have urged in support of that I have suggested. If they strike the mind of the reader with the force they do mine, he will find little difficulty in this branch of the subject. If they do not, no further observations I can make on this passage will be likely to shake his hold on any conclusions he may have formed. AZOR.

THE REV. MR. SIMEON AND THE CAUSE OF ISRAEL.

(Continued from p. 104.)

"MANCHESTER, June 19, 1819.

"*My Beloved Brother*:—The Jewish cause in Britain needs all the aid it can receive; none but persons of piety in the Establishment will come forward to take a part in it. Hence the more need of exertion in those who have espoused it: hence I have endeavoured to do what little I could, by travelling through a large part of Britain two years ago, and going to Holland last year, and to Scotland this year. In order to be at Edinburgh at the time of the General Assembly, I left Cambridge before the division of term, 10th of May, with Mr. Marsh, (the loveliest of men,) to proceed thither. My plan was (and all who were to be visited were apprised of it) not to do two things, such as speaking at a meeting and preaching in one day, and not to preach two days following; because it was, humanly speaking, impossible for me to sustain it. Accordingly, I set out with these good intentions. But the very first day, at Leicester, I preached, besides speaking an hour at a public meeting; and the next day I conversed (carefully, indeed, and in a whisper) on a most interesting case of conscience, for two hours, and preached again. This second sermon was at Lutterworth,

and it arose out of the exertions of the former day. The minister of Lutterworth had refused his pulpit, but was so wrought on at Leicester that he urged me to come, sent all round Lutterworth to the clergy to come and meet me at dinner, and got me a good congregation. About thirty other clergy met me at Leicester; and the Lord was with me, and strengthened me for my labor so that I sustained no injury. A spirit of life and love was kindled there.

"Thence I went next day to Derby, where everything had languished grievously. We had a meeting, and Mr. Marsh preached, and a great revival took place there also.

"Thence we went to Hull, where our first Sabbath was spent. There also the cause was at a very low ebb: but I preached in the High Church to an immense audience, by all of whom I was well heard; and spoke next day at a public meeting, and numbers stepped forth, full of life and zeal, to form an auxiliary society. Many inquiries were made after you at that place as well as many others.

"Thence we proceeded to Berwick, where, as no letter had reached us at Hull, we supposed we were not expected. We therefore did not hasten thither, as we should otherwise have done; and when we reached the town we were going forward with fresh horses immediately. The carriage proceeded through the town, whilst we walked through: but being recognized, a person informed us that we had been expected the preceding evening, and a congregation of 1500 persons been disappointed. We instantly ordered back the carriage, waited on the minister and chief persons, offered to stop and preach, and I preached to above 1000 persons, whose countenances all told us that they cordially forgave their preceding disappointment. They were convinced that it had not arisen from versatility or indifference in us. In my apology I referred to the apostle's appeal to

God, 'As God is true, our word was not yea and nay,' &c.; but I made a sad mistake; for I said that had I known I was expected, I would have travelled all night, or even come *barefoot*; which I then began to see would have been no sacrifice at all, since half the women I saw travelled *barefoot by choice*, when they had shoes in their hands.

"... Our success at Edinburgh exceeded our most sanguine hopes, even if I estimated it by the money obtained: but on a review of our whole journey, I consider that as nothing, in comparison of the interest excited and the good done. In five weeks Mr. Marsh and I brought home 800 guineas clear gain; the journey having cost the Society nothing.

"In returning southward, I showed Mr. Marsh the Falls of the Clyde, and Lanark Mills, where he addressed about 300 children. Carlisle, in consequence of our stay at Lanark, had less of our company than I intended; but though I went not to Scaleby, we saw the dear inhabitants. There was however there, as in every other place, a deadness to the object till we stirred them up. But our statements carried conviction to their minds. Three things in particular created a deep sensation in every place. 1st. The edict of the king of the Netherlands, relative to the education of the Jews in the knowledge of their own scriptures in the Hebrew tongue. 2d. The protocol drawn up by the five united sovereigns at Aix-la-Chapelle, declaring their approbation of the great objects of our Society, and their determination to promote the civil and religious advancement of the Jews in their respective dominions. 3d. A challenge, which I gave to the whole world, that if any person would state what might reasonably be expected to be done by God, to evince that the time for the conversion of the Jews was near, I would undertake, not only to show, but to prove, and that to demonstration, that those signs were at

this moment in actual existence; and not those signs only, but far greater signs than a *reasonable* being could venture to demand. I should like to enter on this subject fully with you, but have neither time nor room. But you who know my writings, know that I am not in the habit of taking light things for proofs, or of making my conclusions broader than my premises.

"At Preston, where the second son of Carus Wilson is vicar, there is an immense sphere; and two thousand people, at least, flocked to hear me. I had originally intended not to preach above three times in a week; but being strengthened, almost as in former days, I preached nearly every day, and to immense congregations, besides speaking at meetings; and I am returned a miracle to myself and to my people.

"But at Liverpool you would be amazed to hear what a holy zeal is kindled. We staid a whole week there, preaching in one or more places every day. There, as well as at Leicester and Hull, they have formed auxiliary societies in consequence of this visit. The astonishing reception we met with there, and in all other places, seems to make it imperative upon us to go, if our lives be spared, another year. To Ireland also, in all probability, we shall go, if I can get my work, which is about to be printed, in sufficient forwardness to admit of that time for relaxation. We expect Lord Derby will be president of the Liverpool auxiliary, and Mr. Gladstone, General Murray, (who was in the chair,) and Admiral Dirom (who also was at the meeting,) will be vice-presidents.

"At Manchester the Divine favor was still continued to us; and from thence we came home without one untoward event; so that instead of singing of 'mercy and judgment,' we were constrained to sing of mercy only.

"On Sunday last I preached twice in my church, as in former days; and shall continue to do so whilst my assistant is absent.

"I ought to have told you, that at Liverpool and Manchester the Jews were convened that I might address them. Had I time to write you on this subject, I could say much. I spoke from Mic. v. 7; and showed that God had mercy in view both for them and for the world, in their present dispersion: for *them*, because their banishment from Judea precluded them from a possibility of looking to the Mosaic rites for acceptance, and shut them up to the Messiah: (as Adam's expulsion from Paradise had prevented him from erroneously regarding the tree of life as a pledge of life in his fallen state, which it had been in his state of innocence:) and it was in mercy *to the world*, to whom they are sent like the dew and rain, *uncalled, unsent*, (by man,) *unconscious*, but the appointed means of turning the wilderness into an Eden, and 'the desert into a garden of the Lord.' I opened at last their fitness for this work beyond all the people of the earth, and proved it from the word, 'They shall declare my glory among the Gentiles,' Is. LXVI. 19. See also Zech. viii. 13; Rom. xi. 12, 15. This reflects the true light on Zech. viii. ult.; and answers the objections deduced from it, viz., 'Why do ye seek to make us Christians, when it is as Jews that you are to lay hold of our skirt?' But I did not intend to *preach* to you."

"K. C., Jan. 31, 1821.

"*My Beloved Brother*:—Through the tender mercy of our God the Jewish cause is prospering. I will just mention, in few words, what the last fortnight has produced. We have established a college, or seminary, for our missionaries. We have an excellent (a pious and learned) man for the president; and we have four students, very hopeful ones, already there. The Bishop of Gloucester, Mr. Way, &c., and myself, drew up for them a course of study, and there is to be a kind of public examination at midsummer. Thus they will have an appropriate

education; and I hope that in a year three of them will go forth. We could have a great number of others, but must wait for funds to enable us to proceed on a larger scale.

"I am going soon, *anonymously*, to give prizes for the best tracts on Jewish questions. I have fixed two questions for this year; but I must first draw the public mind to the subject, by some papers in the *Expositor*. I hope by this to interest the public in the general question, and to get the best tracts composed for the Jews. You know the great results of Dr. Buchanan's prizes, and I hope that there will be the blessing of God on these also."

Next year Mr. S. visited Ireland, along with Mr. Marsh, "he for the Gentiles, and I for the Jews;" and he makes this note of what he saw there:—

"Tuesday was the Jews' Society day. This Society in Ireland takes the lead, and is carried on with surprising spirit. Their committee meets every Monday morning; and they give themselves to prayer as well as to the ministry of the various offices that are called for."

There is great practical wisdom in the following:—

"Jan. 28, 1830.

"I beg leave to return you my best thanks for your report respecting the state and progress of your Institution. In reference to the work of God there, I would exercise the charity, 'which hopeth all things, and believeth all things;' yet I cannot but think, that the utmost possible care should be taken to prevent imposition. We all know what advantage the opposers of religion have formerly derived from the dishonesty of some pretended converts to Christianity, and from the instability of others; and on this account I think we shall do well to be cautious. Our caution, it is true, may

for a season keep back some who are sincere, but this will eventually be no disadvantage to *them*, and it will tend to sift the whole mass of converts, and to distinguish the hypocritical from the true Israelites. It was the want of caution in the Jewish Society at first, which brought such odium upon all its plans, and upon all its promoters: and I would very earnestly recommend, that as little as possible be said of our early converts. Let them be tried; let them have time to show themselves before they be reported to the world: and above all, let them not be brought forward out of their own proper and original line of social converse.

"Pharaoh was not more cruel to infant Hebrews than we are to adults. He drowned his victims, and we hug ours to death."

For the Jewish Chronicle.

DOCTRINES OF THE RABBIS.

Concerning God.

It is a rabbinical doctrine, that God is studying continually, though He himself is wisdom, and no knowledge is hidden from him.

Concerning this doctrine we read, in the Talmudical tract, *Avodah Zarah*, (fol. 3, col. 2,) as follows:—
"Rabbi Juda says:—Rav says: Every day has twelve hours. During the first three hours, God is sitting and studying the law; during other three hours he is judging the whole world; in the next three he is nourishing the whole creation; but in the last three hours he is playing with Leviathan.* Since the destruction of Jerusalem, however, God does not play any more

* Leviathan is an animal of the sea, from the flesh of which God will prepare a banquet for the righteous in Paradise.—(*Jewish Legend*.)

with Leviathan, but, instead of it, he is marrying men and women."

The readers of this horrible and absurd legend may be astonished at its awful blasphemy. Indeed, no man that has any reverence for his Creator, would venture to use such language, even in the way of a parable. We are told here, first, that God is like a man, who appoints times for different employments, and a time for amusement. Secondly, that he possesses imperfect knowledge, so as to require daily study. Thirdly, that God does not foresee the results of his own actions, for it is said here: "Since the destruction of Jerusalem, God does not play any more with Leviathan." The reason of this, we find in another place, is that, having destroyed his temple, he is very sorry for it, and is mourning over what he has done.

How different is the description given by David; "O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches." (Ps. civ. 24.) "The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." (Ps. cxi. 7.)

Concerning the Ass upon which the Messiah shall ride, when he appears.

The Jews expect the Messiah to come riding upon the same ass on which Abraham and Moses rode, of which we read in the book Yalkut Schimoni (fol. 28, col. 2, num. 98, concerning the passage; "And Abraham rose up early in the morning, and saddled his ass, &c.") as follows:—"This ass is the foal of that she-ass, which, was created in

the twilight.* It is also the same ass upon which Moses rode, as we read, Ex. iv. 20: 'And Moses took his wife and his sons, and set them upon an ass,' &c. Upon this ass the Son of David shall also ride, as it is said in Zech. ix. 9, 'He is lowly, and riding upon an ass.'"

Why the Jews pour out the water from the house wherein is a dead person.

It is a custom among the Jews to pour out the water from the house in which any person has died. There are two reasons for this, known to me; one, because the Jews believe that the angel of death is cleansing his bloody sword in the water; the other reason is, to make known, by the pouring out of the water, that in the house is a dead person. The Jews do not like to communicate one to another the sad information, and therefore make use of this sign. It is said, that this pouring out of water has taken the place of a former custom of sounding a horn, to announce the death of a person to his friends and relations, instead of sending a message to them. The Jews are more commonly influenced by the former reason.

The Doctrines which Moses received on the mount of Sinai, and how he forgot them, and learned them again.

We read in the book Yalkut Schimoni concerning the second book of Moses, (fol. 3, col. 1, num. 405,) as follows:—

"When God came to give the law,

* By twilight is to be understood the twilight of the sixth day of the creation of the world, in which God, according to the doctrine of the rabbis, created ten things, of which the above mentioned ass was one.

he clearly explained it to Moses, after the order of the Mikra, (which name is given to the books of the Old Testament,) and of the Mischna, (which is the text of the Talmud,) and of the Agada, (which is a collection of legends and fables,) and of the Talmud, (which is the Gemara, or explanation of the Mischna.) For it is said, Ex. xx. 1, 'And God spake all these words, saying,' &c.

And we read likewise in the Midrash Koheleth, (fol. 313, col. 2, 3,) concerning the words in Deut. ix. 10, "And the Lord delivered unto me two tables of stone, written with the finger of God; and on them was written according to all the words which the Lord spake with you in the mount," that this passage is written to teach us that both the Mikra, and the Mischna, and the Talmud, yea, all that any pious rabbi shall teach in the future, has been taught before, and was given to Moses on the mount of Sinai. All this Moses had learned on the mount of Sinai, during the forty days, and what is most remarkable, in seventy different languages!

Thereupon, when Moses descended from the mount Sinai, and saw the angels of fear and terror, how frightful they were in their appearance, fear fell on him, so that he forgot all that he had learned before. But God had compassion on him, and called instantly Yefesia (the angel of the law) to present it again to Moses, as it is said in Deut. x. 4, "And the Lord gave them unto me." And all the angels which showed enmity towards him before, because he had taken away from them the law, which they would keep for themselves, became now his friends. From this time and

henceforth the law has been continually with him. But how is this proved? It is said in Malachi iv. 4, "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." By law, or in the Hebrew, *Torah*, is to be understood the Pentateuch, Prophets and Psalms; by *statutes*, or in the Hebrew, *chukkim*, the Halachoth; and by *judgments*, or in the Hebrew, *mischpatim*, the Agadoth and Tosephoth.

Though it is very plain, that this nonsense is merely a fiction of the rabbis, yet every Jew is made to believe this gross falsehood, absurd as it may be. This we see from the book Menorath Hammoar, fol. 12, col. 4, where we find written: "All that our rabbis (blessed be their memory) have said, both in the Medraschoth (which consists of explanations allegorical) and in the Hagadoth, it is our duty to believe, as well as the law of our lawgiver, Moses, (peace be with him.) And if we find anything in it which appears to us strange or unnatural, we have to ascribe it to our feeble understanding, and not to their doctrine."—Of course, the punishment for a violation of a rabbinical commandment would be the same as for the violation of any commandment of God, and in some cases of even a higher degree.

The manifest absurdity of this account is sufficient to prove that the whole scene is merely a fiction. The passages cited from Exodus and Deuteronomy are misinterpreted and misapplied; and a little consideration will show that they do not refer to the scriptures of the Old Testament at all, much less to the Talmud. The

passage which is quoted here, "God spake all these words, saying," &c., can apply neither to the prophecies, nor to the Talmud, nor to the decisions of the rabbis, but to the ten commandments, and to them only. So far from delivering all the decisions and comments since taught by the rabbis, God spake only the ten commandments to the people. To say, therefore, that God's speaking "all these words," includes the whole oral law, and all the rabbinical comments, is a gross perversion of the text, and a direct contradiction of Moses' account.

The next verse adduced to prove this fable, (Deut. ix. 10,) "And the Lord delivered unto me," &c., plainly proves the contrary, for on the two tables which God delivered unto Moses were written the ten commandments only, and nothing else. This passage mentions nothing about any other books which God delivered unto him, but merely the two tables; and, to prevent misinterpretation, it repeats in other words the same that is said in the passage cited above.

These two passages, therefore, which generally are regarded as its main foundations, give no support to the doctrine, that Moses received an oral as well as a written law on mount Sinai.

The object of this fable is very plain; it is to clothe the rabbis with infallible authority. It is here asserted, that everything that a rabbi teaches is infallibly right and true, and as authoritative as the words of Moses and the Prophets, because all their doctrines, which they now communicate to the world, were taught on mount Sinai. Is it not, from first to last, a pure inven-

tion of these men? Is it not monstrous to say, that all that the rabbis at present teach, each received from Sinai, knowing, as we do, that of one hundred rabbis ninety-nine do not agree in their doctrines?

Of similar absurdity is the account, that Moses understood seventy tongues, and the scene between Moses and the angels. To what purpose should Moses have learned the law in seventy languages, when the law was to be taught unto Israel alone? Why should the angels wish for the law of Moses, or be envious of men to whom it was given?

As for the rest of this rabbinical tradition, enough has been already said to show its folly.

B. STEINTHAL.

East Medway, Mass., Oct., 1847.

ROMEYN ON THE MILLENNIUM.

THE following extracts from the late Rev. *John B. Romeyn's* Sermons on the Millennium express, it is believed, the doctrine generally held by the more illustrious New York preachers of the last generation, regarding the means and events by which the millennium is to be introduced:—

Previous to that period, the Gentile churches will fall far short of their primitive glory. They will become more and more worldly and corrupt, so as to draw down upon them the displeasure of God. From those who then shall escape the corruption, God will send forth his messengers. But more particularly are the Jews meant. They will be converted before the heathen shall be universally subdued to Christ. . . . Until, therefore, the Jews be converted, we need not look for the millennium, for from among them, chiefly, messengers

will be sent to declare the glory of the Lord.

The Lord will previously plead with flesh, even all flesh, by his fire and sword. The particular judgments he will inflict cannot all be designated. But among them are bloody and long-continued wars, earthquakes, the eruptions of volcanoes, thunder and lightning, hail, tornadoes, and that long, fearful catalogue of diseases which waste the spirits and terminate the lives of men.

Before the millennial period there will be a general and thorough destruction of civil and ecclesiastical establishments throughout the earth. The former things must be done away, before the new heavens and the new earth will be created. Not to warn of the approaching storm, therefore, would be cruelty to the generation now starting up around us. Men are dreaming that the evil days are past, and thus neglecting preparation for meeting them in time to come. A day of darkness and calamity is unquestionably coming upon the Church and the world before the latter-day glory.

Our chief attention ought to be directed to them—(*the Jews.*)

BONAR ON LEVITICUS.

(Concluded from page 111.)

Chap. xxv. 23-28.

The Year of Jubilee.

HERE appears God's intention to preserve Israel's land for them, as well as them for it. The Lord, in allusion to Egyptian affairs, says, "*The land is mine.*" The land in Egypt was properly the king's; and all others were his tenants (except the priests, who received their support from the king, also, as part of the government; see Hengstenberg's Egypt;) since the days of Joseph. (Gen. xlvii. 13-26.) On the other hand, Israel's land belonged to Jehovah; and the people were his guests, or tenants,

"sojourners with him." On this account, no man had a right to sell any portion of it "for ever." The Lord wished each tribe, and each family of a tribe, to retain its original possessions for the sake of, 1, preserving genealogies unmixed till Messiah came; 2, preventing the covetous and ambitious from "adding field to field;" 3, cherishing family associations with places, as thereby domestic feelings and the ties of kindred are strengthened.

Hence, "a right of redemption" belonged to every one whose portion of land had been sold for a time, a right to redeem it whenever he was able. If the man grew richer after his poverty, and was able to pay the value of the income for the years still remaining till the jubilee ("the overplus," ver. 27,) he may at once enter again on possession. If not able "to restore the overplus" (ver. 28,) still his portion of land shall be his at the jubilee. Thus, for example, if Elimelech's land (Ruth iv. 3, 4,) had actually been alienated, still it would have returned to Naomi's family at the jubilee. But if some Boaz slip in—if the poor Jew have a relative—"any of his kin,"—(גאלי) (הקרב אליו)—able and willing to pay the price and restore him back his possession, this kinsman shall have the liberty to do so. The expression, "If any of his kin come to redeem it," implies the necessity for *willingness* on the friend's part; and it points at the same time very naturally forward to Him who is so often spoken of as "*coming* to redeem" us. "The Redeemer shall come to Zion," says Isa. lix. 20, using the name *Goel*. Himself said in eternity, "Lo! I come!" The shout, the hosanna-shout, is yet to be raised when he *comes again* to redeem earth itself, and not its people only; "Blessed is He that cometh"—the kinsman, the *Goel*, that cometh to restore our possession. And Job's hope becomes fruition, "I know that my Redeemer גאלי liveth, and shall stand on the earth at the latter day." (Job. xix. 25.)

Our Saviour needed to be our "*kinsman*" in order to possess a right to offer the price of redemption. Hence, he took our very nature, and was "bone of our bone and flesh of our flesh." (Eph. v. 30.) "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same." (Heb. ii. 14.) And by becoming thus related to us, he has the right, and will enforce it, of redeeming not only the persons of his own, but the very earth on which they dwell. They are from all "kindreds and tongues and people;" and so he shall claim a right to entire possession of the earth; and Satan shall be driven forth from his long-usurped throne. How joyful for us to traverse the plains, or stand on the hills, or trace the winding rivers of this earth, and to remember that "*the Redeemer*" of this decayed inheritance is living now, and soon to come again; and that he is one who has all the affections, as well as ties, of relationship. How glorious our prospect—how sure our redemption, body, soul and spirit, as well as inheritance, when our Redeemer is such an one as would become our kinsman in very love to us! He loved "the children;" and since they had flesh and blood, lo! therefore, he must out of love insist on taking the same! And it is done. He is born of Mary's substance, yet continuing holy, harmless, undefiled.* He is feeble, and needs to be swaddled in swaddling clothes, and to lean on a mother's breast; and now, so evidently and truly is God manifest in flesh, that Luther could write—

"There is no God but He,
Who lay upon his mother's knee
And sucked the Virgin's breasts."

"He increased in wisdom and stature, and in favour with God." His human faculties expand; and

* "Nam illa quæ Deceptor intulit, et homo deceptus admisit, nullum habuere in salvatore vestigium." Leo's Epistle, quoted by Marcus Dodds on Incarnat.

even as a lily, as it grows and unfolds its leaves, receives more and more of the sunshine into its bosom, so he receives more and more of the favour of his Father, has fuller manifestations of his Father's love poured into him, according as his faculties expand and enlarge. He lives on the creature's, not on angelic food. He takes for his food the bread that disciples bring him from Sychar, or the barley-loaves and small fishes of the lake, that the young man of Galilee happens to have in his basket; or plucks a fig from the tree, or is refreshed by a piece of a honey-comb. He drinks the wine of the grape at Cana, and pure water from the well of Jacob. If no food from earth is at hand, he hungers; if heat beat on him, he grows weary and thirsty. He is glad of a pillow whereon to place his head on board the ship, and is revived by the sound slumber of a few hours. And his *human soul* puts forth its powers upon the objects upon which man ought to exercise his mind and feeling. His soul lives by faith—upheld by the Father's testimony. For, hearken; "The Lord God will help me; therefore, shall I not be confounded; *therefore* have I set my face like a flint, and *I know that I shall* not be ashamed;" (Isa. l. 7;) or, again, when sense says, "I have laboured in vain, I have spent my strength for nought and in vain," faith responds, "Yet surely my judgment is with the Lord, and my work with my God." (Isa. xlix. 3.) And *hope*, too, enlivened his dark sorrow; "For the joy that was set before him, he endured the cross;" (Heb. xiii. 3;) even from his birth it shed its cheerful rays over his marred countenance; "Thou didst make me hope when I was on my mother's breasts." (Ps. xxii. 9.) He sang, "Thou art my *hope*, O Lord God; thou art my *trust* from my youth." (Ps. lxxii. 5.) And after the fear, and sore amazement, and heaviness of Gethsemane, and that expression of most affectionate human feeling

toward his mother in the very hour of infinite wo (John xix. 26,) his assured faith, reposing on his Father's bosom of love even in the hour of darkness, shone forth with a brightness that casts into the shade all other acts of faith ever manifested on this earth, "Father, into thy hands I commend my spirit!"

Truly he is our *kinsman*! Nay, like one who is nearest of kin; for his feelings are most vehement toward us. He will not, like the nearest friend of Naomi (Ruth iv. 4-6,) refuse to redeem either our persons or our inheritance, for he has all Boaz's desire toward us, in thousand-fold strength, with the undoubted *right* to appear for us. Nay, Rev. v. 5-7 declares that not only has he already paid the price for our persons* as the Lamb slain, but has also claimed the right to enter for us on possession of the inheritance. He took the *seven-sealed* book; thereby claiming to be *heir* of the property (Jer. xxxii. 8, 10, 11,) and all heaven rejoiced, and the Father acknowledged his claim. Already, then, by hope may we anticipate our return to our lost estate. We may, like the Church above, use our harps to praise him who cometh to put us in possession; and we may, like them also, hold up our *vials of prayer*—that is, all our prayers ever sent up in faith, which are now filling those vials mentioned in Rev. v. 8. For these prayers are turned by our Priest into sweet incense, and shall not fail to be acknowledged by him then; and we shall sing with the Psalmist, "Our prayers are ended!" (Ps. lxxii. 20,) since every desire of our heart shall then be satisfied. Meanwhile he "puts our tears into his bottle," (Ps. lvi. 8,) and we wait for his appearing.

Vers. 29-34.

It is *the land*, and God's allotment of the land, that is to continue;

* The redemption of our *persons* is referred to afterwards (ver. 42,) but of course only in connection with the redemption of the land. For the redemption of our souls has been detailed throughout this book.

not man's work in it. Even as it is the earth itself that is to abide for ever as the theatre of redemption, and not man's works on it, which are to be burnt up. Hence, houses in towns might be perpetually alienated, these being the invention of men. And while the type was kept entire in regard to *the land*, this rule enabled proselytes and strangers to take up permanent abode in Israel.

Next, (ver. 31,) the villages being properly the country, built as they were amid the olive, and fig, and pomegranate and palm, with the vine entwining its boughs by the sides of their houses, must fall under the rule of redemption, and must never be alienated. And thus, while the type in regard to *the land* is preserved entire here also, there is a provision against the tyranny of the princes, who might have tried, from their baronial residences, to subject the people of a poor village to their domination.

But as to the Levites' possessions (vers. 32-34) these must never be alienated; for they are the Lord's gift to them. Hence, even their *walled cities* may be redeemed; for these are properly the Lord's provision for them, not man's provision for himself. Also, ver. 33 ought to be rendered more literally thus: "And should any one REDEEM (לָקַח) from the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubilee." That is, if one, not of the tribe of Levi, but a relative and kinsman by marriage, probably, *redeem* one of these houses of the Levites: in other words, if he buy the house on account of his relationship, and to give the use of it to his friend, yet still it shall in no way be removed from the tribe of Levi. It must return as a Levitical possession to the Levite himself at the time of the jubilee. So jealously does the Lord guard his gifts to his people. "They are without repentance."

Vers. 35-46.

Here begin our duties in prospect of "that blessed hope." The glo-

rious prospect of jubilee is not to supersede present duty. Nay, rather, like Matt. xxv. 34, 35, it enforces present duty by exhibiting to us what is the mind of God, and what his feelings would be in our situation.

You are not to say, "Let me leave my poor brother as he is; he will soon get relief better than I could give; for the jubilee is coming on." No, saith the Lord, you in the meantime must do what is in your power to help him, even though he be no relative of yours nor acquaintance, but a mere sojourner. Let him "live with thee," i. e., live prosperously, or lead what may be called a *life*. Be generous to him. You must not relieve him in the hope of recompense (except that at the resurrection of the just, Luke xiv. 14;) no *usury* for the loan, far less any "*increase*" (or interest on his very victuals) must be ever thought of. "Fear thy God;" do all from holy love and regard to his will. "I brought you out from Egypt;" let redemption open your heart to others. "*I gave thee Canaan*;" and may I not ask thee to give of its produce to the poor? "*I am thy God*;" and so thou hadst all things in me, and art never poor. How easily may you part with all things, since I am your God. See Acts ii. 43 to the end, for a New Testament proof that redeemed men estimate fully all these arguments, and are easily led to obey.

Further: an Israelite must show his brotherly feelings if (ver. 39-41) one of his countrymen be reduced so low in poverty as to be sold for debt, like the widow's two sons, 2 Kings iv. 1. He must treat him as only a hired servant, and even as such detain him no longer than the jubilee. The reason is very precious, ver. 42: "for they are *my servants*." The Lord will not leave any of his purchased ones to the cruelty of others. Wo to those who use a believer harshly! They touch the "apple of his eye." Have the workers of iniquity no knowledge? Why per-

secute ye *Jesus*? "The year of his redeemed" is near.

Once more: an Israelite may have slaves and bondmaids from the heathen, and these he may retain as slaves for ever. In this there lies a type. It is not that Moses, or the Lord speaking by Moses, sanctions slavery. He gives no right to one man over another's person, except where there is sin and crime to be punished, as in the case of criminals. But here the Lord wished to punish the Canaanites and other heathen nations, because of their heathenism; and of course the Lord has a right so to do. His decree, therefore, is this: that *heathens* shall be exposed to bondage, and Israel shall take them as their slaves. *Slavery* here is evidently altogether another thing from modern slavery; for—1. It proceeds on the Lord's permission and command. 2. It is the consequence of sin in the enslaved. And while it is a penalty paid by rebellious ones, who cleaved to idols, it exhibits in type the future exaltation of the sons of God in the time of the Jubilee of earth. It shows "the liberty of the sons of God," (Rom. viii. 21,) and their dominion. Israel, in those days, shall have "strangers to feed their flocks, and sons of the aliens to be their ploughmen and vine-dressers," (Is. lxi. 5;) and the risen, glorified saints shall "execute vengeance on the heathen, and punishments upon the people," (Ps. cxlix. 7;) and all men shall know that the Lord has loved them, when "they have power over the nations." (Rev. ii. 26.)

Vers. 47-55.

Here is comfort for all Israel in hope of the jubilee.

The case is supposed of a rich foreigner purchasing for his bondman one of the poor of Israel who had fallen into decay. The Lord states the case, and shows his desire that this Israelite should not so continue. It is the duty of friends to redeem them, (ver. 48, 49.) At all events, no stranger shall hold him in bondage beyond the jubilee.

Here is the Lord's determination to exalt his peculiar people, saving them from all oppressors, even when they have, through their own sin, fallen into decay. The times of the Gentiles shall end; and Israel shall "return and come to Zion with songs and everlasting joy upon their heads." But here, also, is the Lord's determination regarding Christ's own, whom he redeems, to deliver them from external oppression and sorrow. The whole family of God shall be freed from weeping and sorrow; for their Redeemer is mighty.

God's Israel have no room left for despair. All is bright hope for the future, if there is not present joy, (ver. 54;) for the jubilee is near. Each believer must, meanwhile, wipe away the other's tears and bear his brother's burdens (ver. 48;) while all fix an eager eye on the coming day of God—"the year of the redeemed."

"Make haste, my beloved, and be thou like to a roe,
Or to a young hart, upon the mountains of spices."

Song viii. 14.

We may stay here a little to observe the fact, that in the description of millennial days given in this chapter, the *negative* nature of the blessedness is chiefly insisted on; that is, that there shall be no toil, no hard labour, no regrets for lost possessions, no bondage, no oppression, no poverty, no want.

Now, somewhat of the blessedness of these times is spoken of under the typical history of Israel, in chap. xxvi. But, distinct from historical types, we conjecture that the positive nature of the blessedness of these days is reserved for description in the types exhibited by *Solomon's temple*. It appears that the *tabernacle worship* was intended chiefly to exhibit Christ's person and his work, in dying, rising, ascending, interceding. *The temple*,* besides exhibiting the same, adds *Christ coming again and reigning*.

Let us glance at this difference. *The ark*, from the days of Moses

till it was fixed on Mount Zion by David, represents Christ, weary, wandering among men, until he ascended to his Father's right hand. *The ark*, removed from its rest on Zion to the magnificent temple, represents Christ leaving the Father's right hand to take his abode in the new earth—his temple and kingdom—when he appears as Solomon, "Prince of Peace." And then in that temple every type receives some expansion, or some change to a more splendid shape—all done by express divine direction, as we find declared in 2 Chron. iii. 3, and other places. The *brazen altar* was greatly enlarged. Instead of *one laver*, there were ten. Instead of *one candlestick*, there were ten; and also there were ten tables for the shewbread, as we saw above. The *golden altar* he made of cedar, and covered it with gold (1 Kings vi. 20.) He made two additional *cherubim*, very large and beautiful; and put figures of cherubim on the *great vail*. Besides all this, there was added to this temple *two pillars*, of finest workmanship, and *the sea* of brass, with its *ten bases* that wheeled along the temple floor, conveying the water easily to any spot. Many chambers, too, were built and occupied all around the courts; and the floor of The Holy and Most Holy was of pure gold, like the streets of new Jerusalem.

The temple was finished in the seventh year, and in the seventh month, at harvest-time—the time of joy. Is there not here a shadowing forth of millennial fulness and glory? Is not the scene different in many respects from that of the tabernacle? 1. *These tall, palm-like pillars*, with their rich and various ornaments. Do not the names "*Jachin* and *Boaz*" declare that *Jehovah's strength shall establish this place for ever*? (Compare Psalm lxxxvii. 1, 5.) And are they not placed in these courts as trophies of victory? They may be reckoned to be trophies erected to show that all war is ended, and the *Prince of Peace* is

* See 1 Kings vi., vii., and 2 Chron. iii., iv.

triumphant. 2. *That gold, shining everywhere, and these precious stones, and these harps and psalteries, made of the algum-trees, such as were never seen before in the land of Judah.* Is not this an indication of new Jerusalem times? "For brass, he has brought gold, and for iron silver." (Is. lx. 17.) And these instruments of music send forth bursts of joy, such as are heard only from Zion's "harpers, harping with their harps." (Rev. xiv. 2.) 3. *Yonder sea of brass, full to the brim, standing on oxen that look north, and south, and east, and west; its full water, clear and pure, laving a border that is set with lilies.* Is this not the emblem of the *Holy Spirit*, showing Christ to north, south, east and west, filling the earth "as the waters cover the sea?" (Is. xi. 9.) Here are flowers and oxen; and the *ten bases* that stand by are bordered with lions, oxen, palm-trees, and *cherubim*. Is this not an emblem of redeemed men, amid the trees of Eden restored, with lions and oxen in harmonious fellowship at their feet, as Is. xi. 6, 7, 8, foretells? 4. *These cherubim on the walls, and on the great vail.* Is this not the type of the redeemed Church dwelling in the Lord's presence, revelling, so to speak, in the mysteries of God? There were, it appears, *cherubim* on the vail, on its inward side, to indicate redeemed men freely entering into the holiest of all.* 5. *These chambers all around.*

* We fully agree with those who consider the *cherubim* everywhere to be symbols of the *redeemed Church*. They stand on the ark, i. e., Christ; their feet touching the blood sprinkled; while the glory of God is over them, and they see it reflected in the golden mercy-seat, as they bend under the glory. See Candlish on Genesis; and Fairbairn's Typology. So again; there were *cherubim on the vail* (Ex. xxvi. 31; 2 Chron. iii. 14;) and the vail represented Christ's body (Heb. x. 20,) to typify, "He that sanctifieth and they who are sanctified are all of one." And when the vail was rent, the *cherubim were rent*, thereby showing that when Christ died, all he stood for also died (2 Cor. v. 14.) They were "crucified with Christ."

The "many mansions" are here. 6. *These ten candlesticks, ten lavers, ten skew bread-tables, ten tables for the slain sacrifices.* All these intimate that in those days of millennial glory, much that is new shall be discovered; tenfold light will be cast on many a truth. Yet still, the present truths are the elements of those discoveries to be made then. Truth revealed now shall then be opened more fully on the view; grace given now, shall then be given in far, far richer measure. Oh! blessed times! and "the Greater than Solomon" in the midst, "telling plainly of the Father" (John xvi. 25.) and declaring to his redeemed, "Thou art all fair, there is no spot in thee. Thou hast ravished my heart, my sister, my spouse." Who shall be able to stand under the weight of such bliss? The Queen of Sheba represents some of the overwhelming effects; not one remnant of self-complacency left, not one thought of self at all, except in the form of shame and abasement.

"Haste, then, and wheel away a shattered world,
Ye slow revolving seasons!"

"Come quickly, Lord Jesus." Prepare these eyes for seeing the King in his beauty; these ears for hearing the sound of blessed voices and golden harps; these feet for the golden streets, these hands for the palms of victory, this brow (often wet with the sweat of the curse) for the crown of righteousness; and above all, this heart for loving thee who lovedst me and gavest thyself for me! In that day, "the tongue of the stammerers shall be ready to speak plainly," while with all saints they ever speak of the King, on whom they gaze, and into whose image they are changed. And only then shall every faculty find itself satisfied always, and yet ever bewildered in the blessed attempt to understand the "breadth and length, and depth and height, and to know the love of Christ that passeth knowledge." Hallelujah!

Israel's Restoration.

Chap. xxvi. 40-45.

"*I am Jehovah*;" therefore, he remembers his covenant with Abraham. As he *manifested* that name on the first Exodus (Exod. vi. 3.) after a long time manifesting only his *all-sufficiency* ("the name אל שר,") so shall he manifest it by his acts at the final Exodus of Israel from all the lands of their dispersion.

Here we have, so to speak, a permanent fact, or truth, on which to rest the proof of Israel's restoration to their own land. It is this: the covenant with their fathers contained a grant of the land; and the God of Israel is *Jehovah*. Whenever Israel serves the Lord, Israel obtains all that that grant contains. "If they confess," then, lo! they must return home also. Israel's repentance and Israel's restoration to their old estates go together. When, as in Micah vii. 9, the Jews confess and accept, or admit as righteous, what they suffer, then their restoration is at hand. It is true, they may return *before* they repent; but the *land* is not theirs *until* they repent. And I think this is the meaning of Ezekiel xxxvi. 37. "I shall yet FOR THIS be inquired of by the house of Israel, to do it for them." It is Israel's prayer to the Lord, when repentant, to settle them in their land and restore to the land its fruitfulness. See the whole chapter.

Ver. 42 is very remarkable in the Hebrew. It is literally, "I will remember my covenant, Jacob," &c. There is no "*with*." May God not be speaking here to these patriarchs whose God he is at this moment, and saying, "I will remember my covenant, O Jacob, made with thee; and my covenant, O Isaac, with thee; and I will remember my covenant, O Abraham, with thee, and *the land* wherein thou wast a stranger?" The land, too, wherein his own Son was a Man of Sorrows, can that land ever be forgotten? The cross was there; shall not the throne be there too?

Ver. 43 repeats the cause why there ever was desolation at all, and how long it is to continue. In ver. 44, the first words וְאֵף גַּם זֶה, "Yet for all that," should rather be, "Yea, moreover, I shall do this."—(Rosenmüller.) This is the renewed declaration of the Lord's determination to restore them: and hence, some of the German Jews who are fond of conceit, mark this word אֵף, as "the golden aff."

All is done in free love. It is *covenant-mercy*. "Salvation to Him that sitteth on the throne, and to the Lamb!"

For the Jewish Chronicle.

YOM KIPPUR.

TO-DAY (September 19) all the synagogues are crowded; every Jew, however indifferent and regardless of Judaism throughout the year, eating every kind of forbidden food, and doing business on the Sabbath, on this day does attend the synagogue, and, fasting, offers up the prescribed prayers. Thousands and tens of thousands shed tears, and, clad in their death-ropes, they stand bare-footed the whole day, hoping and believing to receive forgiveness of their sins.

That the Christian reader may get a view of the importance every Jew attaches to that solemn day, I will try to translate some lines of a treatise on the day of atonement, as given in the celebrated work, *Menorath Hammoar*, sect. 295.

The heart of every reflecting man, who reverences the Word of God, ought to tremble when he considers that all his actions are written in a book. Though hidden from men, yet are they known to God, who will judge the man according to those deeds, whether good or evil. And if a man trembles when he is to be judged by a worldly tribunal,

how much more, if he is to be judged by God.

And because God has it in His power to forgive sin, the sinner ought to arise, to repent, before the word *guilty* is pronounced on him; as it is written, (Sol. Song viii. 8,) "What shall we do for our sister, in the day when she shall be spoken for?" And that day is the day of atonement, in which the decree that began at Rosh Hashanah, or the head of the year, is announced as decided.

Every man who fears God must therefore repent on those days which precede the day of atonement, and not be so much absorbed in business, but search his ways, and do repentance, because this time is an acceptable time before God, as it is written, (Is. xlix. 8,) "In an acceptable time have I heard thee;" and again, "Seek ye the Lord when he is to be found." And they—the rabbins—say, that that time, when God is to be found, is on the days between New Year and Yom Kippur, &c.

After treating of the necessity of reconciliation between quarrelling Jewish brethren, the immersion before the eve of the feast, and other matters of preparation, the author commences the second chapter as follows:—

As soon as the feast approaches, every man must sanctify his body and soul, like an angel of God, that he may be pure of sin; as we are taught in Perky of Rabbi Eliezer, "Satan well sees that he cannot find any sin amongst the Jews on the day of atonement; and thus he saith: 'Lord of the world, thou hast a people on earth who are like the serving angels; these are bare-footed, so is Israel bare-footed. The angels are pure from sin, so is Israel sinless on this day. The angels enjoy peace, thus Israel on this day enjoys peace;' and God, hearing this witness from the accuser, becomes reconciled to the Jews."

This day is fit for receiving for-

givenness of sins, because on it Abraham obeyed the law of circumcision, by which the foreskin of the heart, ears, and lips, is taken away. On the same day the Jews were pardoned for their sin in worshipping the graven calf; and on the same day the second tables were delivered to them.

ISRAEL A NATION FOR EVER.

IT is difficult to say which of the two absurdities is the greater; to treat all those distinct intimations* of a certain civil and social condition upon earth, as symbolical expressions for a spiritual change on the hearts of men; or, in order to avoid this absurdity, to maintain, in the face of all history, that these things were fulfilled at the return from Babylon. "Behold, I will gather them out of all countries whither I have driven them." Is Babylon "all countries?" "And I will bring them again unto this place, and I will cause them to dwell safely. And they shall be my people, and I will be their God; and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart, and with my whole soul." (Jer. xxxii. 37-41.) Have the Jews received at the restoration from Babylon, "one heart and one way," that they might fear the Lord for ever? Has the Lord never since then turned from doing them good? Has He so put His fear in their hearts as has prevented them from turning away from Him? It is almost blasphemy to maintain that God could thus de-

* Jerem. iii. 6-23; xxiii. 3-6; xxxi-xxxiii.; Ezek. xxxvii.; Hos. iii. 4, 5; Is. ix. 7; &c.

ceive His chosen people; that He could promise them blessings so large in extent, and so glorious in kind, as these concerning a temporary restoration that was to terminate in a fiercer deluge of wrath, and issue in a far longer and more terrible captivity than any they had previously undergone. Truly, God's ways are not so unequal. In the close of this vision one would almost imagine He alludes to these mistaken views in regard to His purposes concerning Israel, that are unhappily so common in the present day. "Considerest thou not what this people have spoken, saying: The two families which the Lord hath chosen He hath even cast them off; thus they have despised my people that they should be no more a nation before them." Now is not this what is currently said at the

present day, that the Jews exist no longer as a nation;—that their national polity ceased for ever at the dispersion? If the Lord counted it strange that men should think He had cast off His chosen people then, is it not equally strange in the present day? Is there any possible form of words by which the fact of Israel's continuance as a nation could be more unequivocally stated than the following?—"Thus saith the Lord; which giveth the sun for a light by day, and the ordinances of the moon, and of the stars, for a light by night; which divideth the sea when the waters thereof roar; the Lord of Hosts is His name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." (Jer. xxxi. 35, 36.)—*Voice of Israel.*

MISSIONARY INTELLIGENCE.

AMERICAN SOCIETY.

PRESENT POSITION AND PLANS OF THE SOCIETY.

IN compliance with a resolution passed by the Board of Directors at a meeting held on Monday, Oct. 4, the undersigned beg leave to submit to the Christian public the following brief statement of the present position and plans of the Society, for the information and encouragement of the friends of Israel.

The immediate aim of the Society is to occupy, as fast as can be done with safety, the whole field of Jewish missions in the United States. This field may be said to comprise Boston and Albany, New York, Philadelphia, Baltimore, Charleston, New Orleans, Cincinnati, with the various points that may readily be

reached from these centres of operation. To occupy it effectively will require at least *ten* devoted laborers.

The Board have just taken measures to establish missions in *four* of the cities here named. 1. The *Rev. John Neander*, of the Reformed Dutch Church, continues in *New York*.—2. Mr. *Frederic Immanuel Neuhaus* has been assigned to *Philadelphia*. Mr. N. is a missionary of ten years' standing, the last five of which he has spent in the service of the Free Church of Scotland, at Pesth and Constantinople, in both of which places his labors were much blessed. His testimonials are of recent date, and of a very satisfactory character.—3. The *Rev. Silvan Bonhomme*, of the Methodist Episcopal Church, has removed his family to *Baltimore*, which has been selected as the headquarters of his

future labors.—4. At the last meeting of the Board, a missionary of the Baptist denomination was designated for *Charleston*. We do not now give his name, because his final acceptance of the commission has not yet been received, though it is looked for daily.

These arrangements, *which include two new missionaries*, have been made within the last month. A letter from a European correspondent also informs us, that two young men of fine accomplishments, who have been trained in the missionary institutions of Germany and Switzerland, expect soon to sail for this country, with a view to missionary work among their brethren of the house of Israel.

And now it is our painful duty to add, that just when the Board has undertaken these additional responsibilities, and would fain reach a position that would justify, should the opportunity offer, a yet further enlargement of their operations, it has pleased God to remove from us by death the *Rev. John H. Bernheim*, our faithful and beloved missionary agent. The experience of a year and a half had fully proved the great value of his services in the work of enlisting the sympathy and co-operation of the churches of New England, and much reliance was placed on his future efforts. Reverently would we hear and ponder the warning, conveyed to us by his sudden departure from the scene of his growing usefulness, to trust not in an arm of flesh, but in the living God. *Our treasury*, indeed, *is empty*—but as to the result we will not fear. We cannot allow ourselves to doubt that, as in many former emergencies, so now at this

present crisis also we shall find the sweet promise made good to us, “*As thy day is, so shall thy strength be.*” Never, it is confidently believed—and some of us have known this Society from the beginning—never were its aim and its plan so simple as now, and never yet had it so fair a prospect before it of being really useful in the blessed work of saving souls.

Brethren, in simplicity and godly sincerity, as we trust, we have laid our case before you. Bear it with you to the throne, and there, in the presence of Him who wept over Jerusalem, and “*died for that nation—and not for that nation only,*” but for us also—determine your duty in regard to it.

In behalf of the Board,

PH. MILLEDOLER, *President.*

JOHN LILLIE, *Sec. for Dom. Cor.*

MARCUS WILBUR, *Treasurer,*

3 Pine St., N. Y.

DEATH OF REV. J. H. BERNHEIM.

THE remarks in our last number will have prepared our readers for this sad announcement. It is, in truth, a very severe and mysterious dispensation of divine providence. But God hath done it, and we will be silent. Or, rather, let us be stirred up to more fervent, importunate supplication, and to yet more active, united efforts, that the removal of our dearest brother Bernheim may tend to the furtherance of that cause of Israel which he so earnestly loved, and to which he had devoted—alas, with a too unsparing zeal—his precious life.

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Meeting of the Board.

At an adjourned meeting of the

Board of Directors, held on Monday, October 4th, 1847, in the Reformed Dutch church on Lafayette Place, the Rev. Philip Milledoler, D. D., President of the Society, in the chair, the following Resolutions were unanimously adopted:—

*Resolved*, That this Board have heard with the deepest sorrow, and with a solemn sense of the Divine hand in this new trial of their faith, the mournful intelligence of the death of their Missionary and Agent, the Rev. John H. Bernheim, at Newburyport, Mass., on the 27th ult., and feel a melancholy satisfaction in giving this their united testimony to the memory of their beloved brother, that in him the cause of Israel in America has lost one of its warmest friends, and this Society a most earnest, faithful and efficient labourer.

*Resolved*, That this Board offer to the family of the departed the tenderest expression of their sympathy with them in their present great affliction, and affectionately commend the widow and the fatherless to the covenant care and keeping of the God of Israel.

*Resolved*, That a copy of the foregoing resolutions be attested by the Recording Secretary, and transmitted to the family of Mr. Bernheim.

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**Address at the Funeral, by the
Rev. R. Campbell.**

The funeral of Mr. Bernheim took place on Wednesday, Sept. 29. Many clergymen were present, and several participated in the services. We have obtained permission to lay before our readers the very appropriate address delivered on the occasion by our esteemed brother, the *Rev. Randolph Campbell*, of Newburyport. All that knew the de-

parted, will acknowledge the fidelity of the likeness.

We would merely prefix the following additional facts in the history of our deceased friend, which we have learned from the afflicted family.

John H. Bernheim was born in Hechingen, in Hohenzollern, on the frontier of Switzerland, of Jewish parents, by whom he was carefully educated in the Jews' religion, until he attained to the dignity of a Rabbi. On his conversion to Christianity, he was baptized in Elberfeld, by Pastor Doring, on the 11th of July, 1823, and, after prosecuting a course of theological study, was ordained to the ministry of the everlasting gospel. He was married to her who lives to mourn his loss, in 1827, and remained in Germany till 1832, when the family removed to this country. Here he at once joined the Lutheran Synod, and spent fourteen years in that connection—six at Elizabethtown, Lancaster Co., Pa., and eight at Kittanning, Armstrong Co., in the same State.

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**Address.**

**MY FRIENDS:—**It is a melancholy, dark and inscrutable providence that convenes us on this occasion.

Our deceased friend had but just taken up his abode with us, and now he is called away—called away in the midst of his days and usefulness, and from a sphere of Christian and ministerial labour that will not, as there is reason to apprehend, be readily supplied, especially to such general and cordial acceptance, throughout our Zion.

It has been in my power (I regret to say) to obtain almost nothing relative to the history of the departed. The account which he gave of his early history some months since



in this place, if not unwritten, has not been found among his papers. It is known that he was born of respectable Jewish parentage, in Germany, and educated strictly in the religion of his fathers. It was after he had gained the title of Rabbi in that ancient religious connection, that he was awakened to see the errors of Judaism, and converted to the Christian religion. It is some twenty-six years since this auspicious event. Over twenty years of this period have been spent in the Christian ministry—the earlier part in his own country, and the remainder (some fifteen years) in this. It is understood that he was liberally educated, and that he pursued his theological studies under the most distinguished Christian scholars of Germany. He was quite familiarly conversant with several languages, and especially the Hebrew.

Until he entered upon his agency, in the employ of the "American Society for Meliorating the Condition of the Jews," some eighteen months since, he served two churches of the Lutheran denomination; one in East, and the other in West Pennsylvania, each an equal term of years, and with an encouraging measure of acceptance and success.

As a pastor, he cared properly for the flock. Having published a small work on the Lord's Supper, he appropriated almost the entire avails, amounting to several hundred dollars, as I have been informed, to free a feeble church with which he then had connection, from their embarrassment.

His naturally warm and zealous temperament, his self-denying spirit, his earnestness in the work of his Master, and especially his deep interest in the salvation of Israel, added to his other qualifications, eminently fitted him for the service of the Jewish Mission Society. His labours and success in their employ, speak with emphasis the worth of our departed brother to the Church general, and especially to the cause

of his nation, to which he so fully and heartily devoted himself. The field of his agency embraced the States of Massachusetts and Connecticut.

Though the term of service which he had filled was so short, it was long enough for him to win his way into the warmest affections and sympathies of a large circle of Christian and ministerial acquaintance. He was eminently social in his spirit; free and communicative, artless and confiding. He seemed to have little idea of a studied cautiousness and reserve. He had nothing to conceal. The wonder was, that with these traits of character, so marked and prominent; with a spirit so ready to commit himself into your hands, and sometimes in circumstances when, perhaps, more reflection would have judged such a course unwise and improvident, he should, notwithstanding, have so rarely realized the ill effects of misplaced and abused confidence. I know not that I ever made the acquaintance of a person more sincere and guileless; more free, open and confiding. Blessed be God, though these are traits of character not always safe in development here, brother Bernheim is to-day, as we trust, where they may have the largest license, without any fear of evil, to all eternity.

Our departed friend having entered upon his new sphere of labour in the employ of the Society, did not spare himself. He acted in accordance with the spirit of that injunction, "What thine hand findeth to do, do it with thy might." He laboured as one whose heart was in his work. Indeed, it became apparent, in the early part of summer, that he was presuming too far upon his physical energies. The suffering, and functional derangement consequent, did but enforce the repeated remonstrance of friends against overtaking his powers. To all which his ordinary reply would be, that he knew not how to resist the solicitations of ministers and churches for a third service; then the following Monday,

perhaps Tuesday and Wednesday, he deemed it necessary to appropriate in visiting, and circulating the Society's valuable periodical. He knew well the great objection to agents, and therefore, perhaps, that he might save himself and his cause from sharing in the too common, but generally unjust reproach; also that he might spread far and wide interesting intelligence respecting God's ancient people, and especially that he might circulate everywhere a proper view of the obligations of the Gentile Church to Israel, he would procure, through his own personal exertions, a sufficient number of subscribers to pay, in some instances, almost entirely his own support from the profits usually allowed in such cases. Thus the valuable discourses delivered by our deceased friend, were enjoyed by the churches, and monies were raised by such services to promote the cause, almost at free cost.

The fervid mental activity of our friend was particularly remarkable, and was perhaps indulged to a degree that was injurious to his physical constitution. It was marked in his last sickness. To one of his ministerial brethren he said pleasantly, but a few days before his decease, that he had been "thinking out a sermon." Its influence upon his state of body being questioned, his reply was, "he must think; how could he lie there unemployed!" He loved to think, and especially on subjects that involved the great interests of Christ's kingdom. Indeed, in his delirious moments, toward the close of the scene, even then, such subjects seemed chiefly to occupy his mind. And now let us praise God for the sweet hope, that our brother is where such precious themes fill the soul, day and night, without ceasing; in a world where reason never falters, disease never enfeebles, and where none faint, or are weary for ever.

As a preacher, the deceased was generally and deservedly esteemed. His discourses were simple and

unadorned, *but to the point*. What he said was instructive and just, important and impressive. He was always in earnest, and you felt it was no affected earnestness. Though his enunciation was somewhat broken, and his thoughts conveyed sometimes in terms not, perhaps, so fully to his purpose as though it had been his mother tongue, yet he made himself so far understood as very generally to awaken, and sustain to the close, a lively interest in the train of thought that was pursued. He loved to compose sermons, and his brief intervals of rest from the more active duties of his agency were employed in preparing new discourses, through which he might hope to speak more effectively for the cause whose interests he plead. Indeed this cause offered to his active mind subjects of study that may well awaken the deepest interest, not only in every lineal descendant of Abraham, but also in *all* the children of Abraham by faith. Hence it was not only the grand topic in our deceased brother's discourses, it was also particularly prominent in his social intercourse. Perhaps to some minds there may have appeared in him, at times, a disposition to dwell on the future prospects of Israel, and the obligations of the Gentiles, to such an extent as savoured of an infirmity, somewhat common to converts from Judaism; and yet it is believed, that further acquaintance and more thorough knowledge would have led to the better conclusion, that it was the love of truth, and not the mere pride of ancestral descent, that moved his soul. He did indeed believe, (and who does not, that believes the Bible,) that the prophetic promises respecting the lineal descendants of Abraham are inexpressibly rich and glorious; and that the Gentile Church are under the most imperious obligation to labour for the fulfilment of these self-same exceeding great and precious promises. Yes, he used often to express wonder, (and why should he not?) that the Christian Church

should take a lively interest in every other benevolent project that may be devised, and yet overlook the claims of God's ancient people. He would often remind you, (and was there not a reason?) that from his nation you had your patriarchs, prophets and apostles, and the most distinguished, self-denying and self-sacrificing missionaries to the whole Gentile world, *such, indeed*, as have never been equalled in the history of the Church;—that from this despised and persecuted people you had your Bible, *the rock of your civil and religious liberties*;—that from them you had your Saviour and the precious gospel, whence you derive your moral elevation, your spiritual consolations, and all your hopes of a glorious immortality. He would urge you to enlist your heart in the cause of Israel, because it is the cause of God, and rests on promises so full and wonderful, that the strongest faith can hardly realize it possible that they ever will be fulfilled on earth. He would tell you, from a full heart, *how much depended upon the conversion of Israel*; indeed, that the highest expectations of Christians respecting the Gentile world can never be realized till his nation are recovered from their apostacy. “For if the falling away of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?”

If to have the soul penetrated with views like these, *be an infirmity*, God grant such divine, Spirit-begotten and heavenly infirmity may abound more and more, till “the Lord shall appear in his glory, to build up Zion.”

The sickness to which our departed friend and brother fell a victim was protracted, it being nearly three weeks; yet in all the time, it is thought, he was not himself apprehensive of danger. Such was the

fact, also, as to his friends generally, saving at one brief interval, until the last few hours. In consequence of these impressions, added to the consideration of his extreme weakness, very little conversation was had relative to his spiritual state. It may seem to some a matter of regret that we have failed to gain a more full death-bed testimony; but to me it appears to be of very small consequence, for we have that which is a thousandfold better, and that is the testimony of a laborious, devoted Christian life. The main thing is, to serve the Master while in health—and not, after having spent all the energies of your being in the service of “the world, the flesh and the devil,” then to expect the Saviour to accept the last few sighs and groans in the hour of dissolution, and so to make you monuments of God's mercy, that your friends, as they follow you to the grave, may comfort one another, as they speak of your happy decease. I would not be thought to undervalue the testimony of a dying bed, especially in a believer; my object is simply to enforce the thought which God's providence has so often taught in the death, sometimes, of the most distinguished saints; that we are to turn our attention more to the man's life; and, if this be well, not to be over-anxious in regard to the dying testimony.

As it respects our departed brother, it is simply known that he expressed full confidence in Christ, and that to his latest hours, not excepting moments of delirium. As has been said already, his mind was occupied with the great interests of the kingdom. These frames of heart were not forced upon his soul, under the apprehension that death was at the door, and that they were the only fitting passport to the skies. No; for at the very time he was *full* of hope that he should be presently in the work again, labouring in his appropriate sphere, to hasten the blessed day when “Zion shall arise and shine,” and “Gentiles shall come



to her light, and kings to the brightness of her rising."

I have a few words to the respective classes of mourners.

To the bereaved companion, we tender our sincerest sympathies. God has stricken you in great severity; yet, is it not a consolation, that He gave you a husband whom it pleased the Head of the Church to put into the ministry of reconciliation, and whose heart it was His pleasure to inspire with so deep an interest in behalf of the salvation of his beloved nation, *to whom*, indeed, despised as they may be, "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is God over all, blessed for ever." May it be your privilege to realize, under this divine chastisement, a filial nearness to your heavenly Father, and to experience the infinite sufficiency of his grace.

To these mourning children allow me to say, while it is a consolation to believe that you share with your deeply afflicted mother in the tenderest sympathies of Christian friends, we would commend you to the Heart that beats with infinite compassion. We would affectionately plead with you to seek a saving interest in your father's God, and to follow that Saviour, in behalf of whose cause and kingdom your honoured parent devoted the vigor of his days. May the God of the widow and the orphan be the God and husband of your widowed mother, and the father of her fatherless children.

In turning to another class, may I not here pause to say, in behalf of my brethren in the ministry, as I trust it is proper for me to testify concerning myself, that we forget not this providence speaks emphatically to us. May it serve to quicken our graces, to double our diligence and fidelity in the divine life, and enable us, with deeper concern than ever before, "to watch for souls as they that must give account."

To the Ladies of the Jewish Mission Society I have also a word. Yourselves, with the Society to which you are auxiliary, have sustained a severe loss; I ought, perhaps, rather to say, the cause to which you are devoted. And still is there not consolation in this thought, that He whose is the cause, *more than it is ours*—He, who knows well its necessities, and who feels in its prosperity a deeper interest than any finite heart ever felt—He it is who has removed our deceased brother; yes. He it is who could have interposed to avert the stroke of death; and who, even now, need but speak the word, and the dead shall hear His voice, and live again. We are ready to wonder how the great Head of the Church should allow, with one stroke, all this furniture for the work—this store of knowledge—this adaptation to move mind—this energy and devotion to the best of causes, to be, *as it respects this world*, all suddenly extinguished for ever. Well, God would show us, as in innumerable other instances, that He is not dependent on any finite arm. He can afford to hide his ministers in the grave, and reduce His Church to a mere handful, if it please Him—then, under a mighty baptism of the Spirit, send out this bare remnant, in all their feebleness, in regard to merely human resources, and in one single generation, convert the world. *Oh, precious truth*, "It is not by might, nor by power, but by my Spirit, saith the Lord."

I only add, in conclusion, to this assembly—Let this impressive providence, added to the long and solemn series with which you have been recently afflicted, as a people, speak effectively to your every heart—"Boast not thyself of tomorrow"—"Set thine house in order"—"Be ye also ready."

To the above it may be added that having, in compliance with the urgent request of the friends in Newburyport, visited that place on



behalf of the Board, early in October, it was our privilege to witness a delightful manifestation of that same spirit of generous sympathy and prompt liberality in devising, and carrying out, measures of relief for "the present distress," to which the Society had already, in repeated instances, been indebted, and on which, notwithstanding this great reverse—or shall we not say, all the more confidently on account of it?—we shall still continue to rely.

## New-York City Mission.

### JOURNAL OF REV. JOHN NEANDER.

*September 6.*—On Saturday last, I left the city for Rahway, N. J., where I was welcomed by brother Imbrie, the minister there of the Presbyterian church, where, yesterday morning, I preached on the missionary work among the Jews.

I took dinner with Mr. D—, a family where Christ has his glorious abode. There I had a serious conversation with the servant, a German, whose heart is touched by Christ's finger.

At 5 P. M. I gave some account, in the lecture room, of the mission among the Jews, and I dare hope that my poor word scattered there may yet, by God's grace, bring forth blessed fruits.

7.—I wandered through some streets, where I met some Jews, who are come here from different parts of the country, to spend the days of New Year and of Atonement. Though they eat during their travels the forbidden food, and mock at the Jewish ceremonies, they still have great regard for these two feasts, which are celebrated with much expense, and are of great value in their eyes. Some of these Jews I addressed.

Mr. —, a young Jew from the

South called on me, with whom I had an interesting conversation. The questions "What is truth?" and "Where shall we find it?" were seriously discussed.

8.—In company with Brother M., I made some visits among the Jews, and addressed two of them in the streets.

Two families were friendly, and listened attentively. With one Jew I spoke on the efficacy of prayer. "I find delight," said he, "in reading the Psalms; and the 86th is the best; that I like to pray."

10.—To-day there is great preparation among the Jews for their New Year's day, that commences this evening. According to the Talmud, the Jews believe that on that day, the first of Tishri, God created the universe, and this is the appointed day on which God, every year, while He sits upon His throne, surrounded by the heavenly host, judges the whole world. The fate of every man as it shall befall him in the following year, is solemnly announced by God on that day, is written in the book of remembrance, and on the tenth day of the same month—Yom Kippur—subscribed by the heavenly court as the decree of God. The days between the two festivals are called the days of repentance; and if a Jew, written to death, repents during those days, he is on the tenth day recalled to life.\*

15.—Called at Mr. —'s, a Jewish boarding house. The Jews there do manifest the external show of repentance.

I met in — St. a Jew, whom I often met in Philadelphia. Our conversation became lively, and we entered a room of a neighboring hotel, to converse without being disturbed. There another very genteel-looking Jew approached us, and we had an interesting conversation on Christianity.

17.—I entered a shop in — Square, where I met a Jew, a countryman of

\* See Mishna Rosh Hashana, ch. i., ii. Zohar Chadash to Gen. p. 14, 2. Talmud Rosh Hash., p. 18; Maim. תשובה, ii. 6; iii. 4.

mine, who was surprised to hear that I am a Christian; but he did not show any enmity.

18.—To-day the Jews have the Sabbath of repentance, so called because it is the Sabbath between the new year and the day of atonement. The section read in the syuagogue on this day is the 14th chapter of Hosea.—In my wandering to-day, I spoke with a Jew who told me that a friend of his told him much about me. He was very friendly towards me.

21.—In — St. I entered, in company with brother Neuhaus, a house, where we addressed the family, and other Jews who came lately from Germany. They confessed the emptiness of their hearts during all the exercises of the season, and ridiculed them.

27.—I made the acquaintance of a very respectable merchant, a converted Jew, who professed Christianity some forty years ago. He came recently from Germany. I introduced him to some American friends, and the heart of the old Jew melted when he met such as feel for Israel, and wish to do them good. A son-in-law of his is a celebrated minister of the gospel in Germany.

28.—I met an English Jew in — St., whom I exhorted to hear what the Bible contains. He was very bewildered at first, on being thus addressed; but became more calm before we parted.

In — I called on Mr. —, a Jew, who often said; "Judaism, as well as Christianity, is a humbug." I asked him, "What were you doing on the day of atonement?" *He.*—"I was fasting twenty-six hours." *I.*—"For what purpose?" *He.*—"I must do something every year of my life."

29.—To-day I called on the Secretary of the City Bible Society, and, at my request, he was so kind as to give me seven English Bibles and six New Testaments, for distribution in the city.

## State of New York.

### JOURNAL OF REV. S. BONHOMME.

*September.*—There has transpired nothing of special interest in the work of my agency during this month. But one thing I can say, that the interest of the Church is growing in behalf of the spiritual welfare of Israel, and a number have expressed themselves more especially interested in their behalf. Oh, did the Church but realize the benefits to be derived from the ingathering of Israel into the fold of Christ, she would arise with one accord, and thrust forth her labourers into the harvest.

Mr. B. has removed his family to Baltimore, in fulfilment of the appointment referred to in our last number.

## Philadelphia City Mission.

### LADIES' JEWISH MISSIONARY SOCIETY.

*Mr. Neuhaus* proceeded to this station on Tuesday, Oct. 12. The next day we received the following communication from the First Directress of the Ladies' Society:—

PHILADELPHIA, Oct. 12, 1847.

REV. MR. LILLIE:

*Sir:*—I am directed, in the name of the Ladies' Jewish Missionary Society, to say to your Board, that our hearts warmly respond to their efforts to locate a Jewish Missionary in this city. It is what we have long desired, and for which, I hope, our prayers have earnestly ascended to the God of Israel. *We have determined to sustain your missionary ourselves.* This we hope, by the blessing of God, to do, by increasing the amount of our own subscriptions, and by soliciting collections on the Sabbath, from some of our churches.

We have already obtained the promise from two of our pastors and

elders, to grant us collections in their congregations during the winter. The Executive Committee whom we have appointed have decided that it is inexpedient in us to make any further effort until the missionary is on the ground. We can then say, "He is already here," and can go forward with more earnestness.

Mr. N., I suppose, will, as is customary, make his monthly report to your Board; we wish him also to make a *quarterly* report to us—our regular meetings being only quarterly.

Our Treasurer will be directed, from time to time, to pay over to your Treasurer whatever funds we may collect, as we consider Mr. Neuhaus *your missionary*, sustained by us; and therefore we hold no pecuniary relation to him, but only to the American Board.

We shall receive Mr. Neuhaus with Christian kindness and courtesy, on your recommendation, and hope to find in him a true Christian Israelite.

Please present the kind regards of our little Association to Mr. Neander, whom we all remember with pleasure. Respectfully yours,

CORNELIA C. HAYES.

All this is in the right spirit; nor have we read it without thanking God, and taking courage. The example set by the Ladies of Philadelphia will not be lost on their fellow-labourers elsewhere.

We may here give a few brief extracts from Mr. N.'s certificates:—

I hereby testify that Mr. Fr. Im. Neuhaus laboured here as an assistant missionary in the vineyard of the Lord, among His ancient people Israel, for about the space of one year, 1842-3. I bear testimony, with much pleasure, to his great activity, diligence and zeal in the prosecution of the work. His abilities are good. He has a ready command of language, and has the gift of ex-

pounding the scriptures in his native language, the German, to edification, with much clearness and force. I have reason to believe that his labours at that time were very considerably blessed. I always found him trustworthy, and remarkably upright. . .

ROBT. SMITH,

Missionary to the Jews of the  
Free Church of Scotland.

*Pesth, Hungary, June 29, 1846.*

The bearer, Mr. F. I. Neuhaus, has been in connection with the Free Church of Scotland's Mission to the Jews in Constantinople, for the space of three years and a quarter. He was for some time the only agent in direct connection with the Free Church at this station. He has held meetings for exposition of the scriptures, given instruction, both religious and secular, to inquirers, and taught in Hebrew, including reading, grammar and Bible history, in the school. He manifested talent, energy and diligence in all these departments. . . .

W. OWEN ALLEN,

ALEXANDER THOMSON,

Missionaries, &c.

*Constantinople, Jan. 27, 1847.*

. . . He has been here about four years, during which time, with the exception of my visit to America, I have been acquainted with him, and believe him to be an upright and honorable man, and a devout and exemplary Christian.

HORATIO SOUTHGATE.

*Constantinople, June 30, 1846.*

. . . He here enjoys the reputation of being a pious and excellent man, versed in the literature of his own nation. . . .

I. W. MILES.

*Pera, June 4, 1846.*

## Baltimore City Mission.

REV. SILIAN BONHOMME.

MR. B. left New York for Baltimore in October. He has taken

his family with him, expecting to make Baltimore the centre of his missionary operations.

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### Charleston City Mission.

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At the meeting of the Board, on the 4th ult., a missionary was appointed to this station, but we have not yet received his final acceptance of the appointment.

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### Vermont.

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REV. R. P. AMSDEN.

WE are sorry to state that Mr. A.'s labours have been much interrupted by sickness. May the Lord be gracious unto him. His work so far has not been without very encouraging tokens for good.

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### New Jersey.

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#### UNION MEETING AT NEWARK.

ON Sabbath evening, Oct 10, the Secretary of the Board delivered a lecture in the Ref. Dutch church of Newark, before a very large Union Meeting of the Presbyterian and Dutch congregations of that city, on the efforts that have been made, and are now making, for the conversion of the Jewish people to the faith of Christ. The Rev. Drs. Scott and Brinsmade took part in the exercises. Much interest seemed to be awakened, and some good, we trust, was done.

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"Praise ye, and say, O Lord, save thy people, the remnant of Israel."

### MR. BERNHARD STEINTHAL.

As inquiries are sometimes made respecting this young brother, we may again mention here, that Mr. S. entered the Theological Seminary at Andover a few months since. The letter, of which the following is an extract, is dated Oct. 6, from *East Medway*, Mass., where Mr. S. has been spending the vacation:—

... As the people here are much interested in the cause of Israel, I have the pleasure to inform you that, by Mr. Harding's request, I addressed them in a few words last Sabbath evening, at the monthly concert. I found it rather hard; nevertheless I shall go on, hoping to overcome, by and by, the difficulty in the language. I am very glad to hear from you, that the number of our missionaries increases. We may promise ourselves rich fruit, as there is a wide field, for which labourers are still needed. I have great hopes that among my fellow-students some will prepare themselves for the labours of a missionary among the Jews; and so will the time soon come, when our Society will be an instrumentality for bringing many souls to Christ our Lord and Redeemer. I am longing for the time, when I shall be an instrument in His hand to preach the everlasting gospel to that ancient covenant people of Jehovah, the poor benighted Jews. May the Lord give me health and strength, vigour of mind and devotedness of heart to consecrate myself unto His service. Pray for me.—Yours in the Lord, B. S.

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### London Society.

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#### SMYRNA.

#### BAPTISM OF AN AMERICAN JEW.

WE are interested to observe, that on the 11th of last June a Jewish sailor, born in the United States,



was baptized at this station by the Rev. G. Solbe.

## BASEL.

JOURNAL OF REV. E. W. WRIGHT.

BEING now in the neighborhood of Basel, and having been invited to come there and testify in regard to the Jewish cause, during the great anniversary of the Jewish and heathen missions, free quarters being also provided for us, we resolved to go. Basel is the glory of Switzerland—a city from which missionaries have long gone forth, in annual supplies, to scatter light in heathen regions. At this anniversary there were present a large body of divines from Baden, Wurtemberg, Alsace and Switzerland, the chief supporters of the Basel Mission. The speakers, some of them men who had already been driven from their parish homes for witnessing for Christ, *proclaimed, as if with one voice, the near approach of coming judgments over Europe, and of the day of the Lord.\** Both Mr. Hausmeister and myself were glad to have opportunities, in the presence of the whole assembly, of confirming these views by our additional testimony, and of showing how deeply concerned the Jews were in all that was going on, and all that was to come.

\* A similar testimony with regard to the nearness of the last great tribulation, and of the second coming of the Son of Man, is now borne, and with like unanimity, by the *Roestors* of Sweden—a very large and remarkable body of religious reformers, that have lately appeared in that country. We can scarcely understand why certain respectable religious journals, in copying the account of this movement, that originally appeared in the *Presbyterian*, should have deemed it necessary to suppress this striking and, (as most readers would be likely to regard it,) somewhat solemn fact.—*Ed. Jew. Chron.*

Basel is also the centre of a "Society of the Friends of Israel." They have here a well-managed institution for proselytes; but many of the supporters of this Society are anxious that it should, by the sending forth of one or two missionaries, enter more into action amongst the Jews; in which, it is to be hoped, they may succeed. . .

Before leaving Basel we attended a meeting of the friends of Israel, for the consideration of various questions regarding the Jewish Mission; amongst others, the question was put by a German clergyman, whether it did not appear, from the reports of the missionaries, that they wasted much time in disputatious controversy with the Jews? A proselyte present, now an English clergyman, supported this view of the case, saying that he was brought to the knowledge of Christ by the proclamation of gospel truth, and through the instrumentality of an English clergyman. But another proselyte, occupying a prominent position in Basel, said that if the missionaries had neglected controversy and contentions about the law with him, their labour would have been in vain. Gospel truths had long no charm for him; whereas it was his delight to drag the missionaries into the thickest of Talmudic controversy, in which he was well versed; yet many a time he said to himself, after the missionaries had left his house—"Well, I have puzzled the missionaries, and sent them home with heavy hearts; but after all they may be right; they adhered more to the Word of God than I did; I will take their advice, and consider these passages again." "And so," said he, "after several years' resistance, the hard heart was broken, and the stiff neck made to bend." The prevailing opinion in the meeting seemed to be, that there were two ways of communicating truth to the Jews, by disputation and proclamation; the former is necessary and often unavoidable, the latter is more direct, and likely to be more influential.

## POSEN.

Two Jewesses have been baptized here.

## Free Church of Scotland.

## JEWS' TEMPORAL AID FUND.

"THE Edinburgh Ladies' Association on behalf of Jewish Females has resolved," says the Record, "to prosecute a most desirable object, which the Assembly's Committee is precluded from pursuing, viz., the extension of temporal assistance, in cases ascertained to be of undeniable urgency."

## BERLIN.

"MR. SCHWARTZ reports the baptism of a Jewish Hazan, and of two other individuals.

## Donations &amp; Subscriptions.

The Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following collections and donations to the funds of the Society, from September 15th to October 15th:—

*By Rev. J. H. Bernheim.*

|                                          |         |
|------------------------------------------|---------|
| Hamilton, Mass., Cong. ch., to cons.     |         |
| Rev. W. Kelly a L. M.                    | \$23 00 |
| Marlborough, Mass., Mr. Wilson           | 10 00   |
| Amesbury Mills, Mass., Mrs. Deacon Chase | 1 00    |

*By Rev. S. Bonhomme.*

|                                                           |       |
|-----------------------------------------------------------|-------|
| Mellenville, N. Y., Ref. Dutch ch.                        | 10 63 |
| Catskill, N. Y., Presb. ch., \$23 37;                     |       |
| Rev. Mr. Hawley, \$1                                      | 24 37 |
| Coldspring, N. Y., Bap. ch., \$2 36;                      |       |
| M. E. ch., \$3 68.                                        | 6 04  |
| Newburgh, N. Y., Associate Ref. ch., (Rev. Dr. McCarrell) | 20 13 |
| Fishkill Village, N. Y., Ref. D. ch.,                     | 11 02 |

*By Mr. G. N. Phillips.*

|                                                                                                 |      |
|-------------------------------------------------------------------------------------------------|------|
| Whitesborough, N. Y., Mrs. N. Dexter, \$1; H. S. Allyn, 50c.; Mr. Smart, 50c.; P. W. Hand, 50c. | 2 50 |
|-------------------------------------------------------------------------------------------------|------|

|                                                                     |       |
|---------------------------------------------------------------------|-------|
| New York Mill, N. Y., Mr. Benj. Walcot, \$5; Mr. W. D. Walcot, \$1. | 6 06  |
| Syracuse, N. Y., Cong. G. ch., \$3 19;                              |       |
| a Lady, 25c.; Rev. J. Meyers, \$1;                                  |       |
| B. H. Newton, \$1.                                                  | 5 44  |
| Medina, N. Y., Rev. C. E. Truman,                                   | 50    |
| Lima, N. Y., Presb. ch., \$6 08; M. E. ch., \$6 25.                 | 12 33 |

*By Rev. R. P. Amsden.*

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |       |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| Whiting, Vt., Bap. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 2 97  |
| Lester, -- M. E. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 81    |
| Orville, -- M. E. ch., \$1 62; Cong. ch., \$5 96; Bap. ch., \$2 69; Mrs. Rice, 50c.; Stephen Bush, 16c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 10 93 |
| Charlotte, Vt., Cong. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 9 40  |
| Addison, -- Bap. ch., to cons. Rev. C. E. Miles L. M.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 17 00 |
| Huesburgh, Vt., friends of the Rev. C. E. Miles, to make up the amount: Philo Ray, \$1; J. W. Miles, 50c.; N. Miles, \$1; Dr. Goodyear, 50c.; W. P. Graves, 25c.; Wid. Merer Roger, 50c.; a Friend, \$2; E. Baldwin, 50c.; Mr. Fuller, \$1; J. Van Steenburgh, 50c.; three Ladies, 75c.                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 8 50  |
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|                                                                                                                  |        |
|------------------------------------------------------------------------------------------------------------------|--------|
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The payment of *Twenty-five Dollars* constitutes a Member for Life, and the payment of *Fifty Dollars* a Director for Life of the Am. Soc. for Meliorating the Condition of the Jews.

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 THE OFFICE of the American Society for Meliorating the Condition of the Jews, is at 78 *Nassau Street, New York.*

CORRESPONDENCE in relation to legacies, donations, and annual subscriptions to the funds of the American Society, should be addressed to *Marcus Wilbur, Esq.*, Treasurer of the A. S. M. C. Jews, 3 Pine St., New York.

COMMUNICATIONS from Auxiliary Societies and individuals, on subjects connected with the Society, should be addressed to the *Rev. John Lillie*, Secretary for Domestic Correspondence, 355 Fourth Street, N. Y.

BUSINESS correspondence of Agents and others, with regard to the Chronicle, may be addressed to *Mr. F. Pigot*, 78 Nassau Street, N. Y.



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It is the particular request of the Executive Committee, that our Local Agents be prompt and punctual in collecting and forwarding the subscriptions, as they fall due. They are likewise expected to keep the Business Agent, *Mr. F. Pigot*, regularly informed of all changes that may occur in their subscription lists.

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